A

CRY

TO THE

Profeſſor's Conſcience,

OR THE

Profeſſor's Looking-Glaſs,

CONCERNING HIS

THOUGHTS, WORDS, and ACTIONS.

By

Thomas Taylor

I hate Vain Thoughts, Pſalm cxix. 113.

But I ſay unto you, That every idle Word that Men ſhall ſpeak, they ſhall give an Account thereof in the Day of Judgement, Matthew xii. 36.

Redeeming the Time, becauſe the Days are evil, Epheſians v. 16.

PRINTED in the Year M,DCC,LXXV.

THE PREFACE.

IT is a common thing for many to read over a book and then lay it aſide, and think little or nothing more about the matter: It is deſired the Reader will conſider the things laid down in the enſuing little tract with deep attention, ſo that it may in ſome meaſure anſwer the end of the Author's deſign, as well as the Title Page, that is, the "Profeſſor's Looking Glaſs." *The Author is no bigot to any particular ſect or party, for which reaſon his name is conceal'd, ſo that the reader may conſider duly the things written, without any reſpect to the writer.*

A CRY

TO THE

Profeſſor's Conſcience, &c.

WE ought (ſays the Apoſtle) to give the moſt earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip; for altho' there are many difficulties which attend our firſt ſetting out in the Chriſtian life, yet many more attend our perſevering in the ſame. Hence it is, that few do really endure unto the end; and even among theſe few, it very rarely happens that they retain either their firſt love, or their firſt works, ſo that this admonition is but too applicable, *Remember whence thou art fallen, and repent, and do thy firſt works.* Now the conſideration of this has really much grieved me; to ſee many, who altho' they have not turned into ſcandalous prophanity, yet they have loſt much of that life, light, and zeal which they once enjoyed: Their conſciences are not ſo tender, their lives not ſo exemplary, nor their converſation ſo heavenly as they once were. Now is there any real cauſe why this ſhould be the caſe? Is not the Lord both able and willing to maintain the heavenly flame, which by his grace is kindled in the human heart? Undoubtedly. Are there not

ſufficient

ſufficient means for this purpoſe? There certainly are. How comes it to paſs then, ſeeing there is *balm in Gilead*, and an infallible *Phyſician*, that the health of many profeſſors is not eſtabliſhed? The cauſe doubtleſs muſt be in ourſelves; but what that cauſe, or cauſes, may be, is the ſubject which this little tract is to enquire into, therefore let it be noted, Firſt, that what follows is intended principally for profeſſors, others being hardly capable of rightly underſtanding. Second, there are many things herein, at which the Antinomian may carp and cavil, and no wonder, for the whole plan is levelled againſt their pernicious errors.

The ſources from whence the above-mentioned declenſions ariſe, I take to be the three following:

I. *The* MANAGEMENT *of our* THOUGHTS.

II. *The* GUARDING *our* WORDS.

III. *The* DISPOSING *of our* ACTIONS.

Firſt, with regard to our THOUGHTS.

Our Lord ſays, *Where your treaſure is, there will your heart be:* That is, there will your thoughts be. And truly, while the thoughts are engaged in divine things, the words and actions will naturally flow in the ſame channel, and therefore the Pſalmiſt ſays, *I hate vain thoughts, but thy law do I love.* And again Solomon ſays, *Keep thy heart with all diligence, for out of it are the iſſues of life.* And our Lord

 tells

tells us, that from the heart of man proceed firſt evil thoughts, and then adulteries, fornications, &c. St. James treating the ſame ſubject ſays, *When luſt hath conceived*, (that is in the thoughts) *it bringeth forth ſin, and ſin when it is finiſhed bringeth forth death.* Our Reformers were deeply ſenſible of this, when they compoſed that well-known collect to be uſed every Lord's day, "Cleanſe the thoughts of our hearts, by the inſpiration of thy Holy Spirit." This being the caſe, I apprehend we ſhould conſider that our very thoughts are naked and open unto that holy and divine being with whom we have to do; and conſequently we ſhould labour, that by his grace we might order them with as great diligence and circumſpection, as we would our words or actions before the greateſt of men. Again, his holy law takes notice of our very thoughts, and condemns them that are bad, as well as words or actions: We ſhould carefully diſtinguiſh our thoughts, for if theſe are well managed, they may be really profitable unto us. There are *vain* and *ſinful* thoughts; and there are thoughts, which though they may not be directly ſinful, yet may be unprofitable at the time, and therefore the cauſe of ſin.

SINFUL THOUGHTS I take to be our thinking with delight upon any thing that is ſinful, which indeed is preſented to us by Satan, but if indulged is our ſin. The ſooner it is oppoſed the better, for if it is not reſiſted in the beginning, it will ſoon find acceptance in us, and will doubtleſs defile the whole man. Oh if our thoughts were as conſpicuous to men as they are to God, how often ſhould we bluſh and be aſhamed of them.

VAIN

VAIN THOUGHTS I take to be ſuch as are ſpent in thinking upon things that will never come to paſs, or are impoſſible to be: As thinking if I was in ſuch, or ſuch a ſituation in life, wear ſuch and ſuch apparel, live in ſuch and ſuch an houſe, have ſuch and ſuch attendance or honour. Theſe are the airy fabricks of our wild imaginations, and only tend to lead the ſoul away from God, her refuge and ſure defence. Again, ſuch are VAIN THOUGHTS, the thinking upon ſome vain ſong, which I was accuſtomed to ſing before I was converted, or might hear ſince, or thinking of ſome very comical trick, I heard of or ſaw done; or ſome diverting ſtory, which I might have heard, or the like; all which are apt to lurk within, and claim reſidence in the heart, and pollute the ſoul.

UNPROFITABLE THOUGHTS I take to be ſuch as in themſelves are not ſinful, but may be very hurtful at the time they offer themſelves, and like unneceſſary viſitors, intruding themſelves when they ought not; as ſuppoſing I am reading, or praying, or hearing a ſermon, thoughts may obtrude at ſuch a time, which may be neceſſary at another time, but are by no means profitable at that ſeaſon, but rather deprive the ſoul of its comfort, and the Lord of his glory. Again, ſuppoſing the Lord ſhould dart into my mind ſome good meditation upon his own divine perfections, or the life, death, and paſſion of the dear Redeemer, or ſome paſſage of his holy word, my priviledge is to nouriſh that divine ſun-beam; but at ſuch a time the enemy will be buſy, and will not fail to offer a variety of other things to the mind, in order to draw it from

theſe

theſe holy and divine reflexions, and pervert their ſacred effects. Theſe are ſome of the *little foxes which ſpoil the vines.* Song ii. 15. Or like ſwarms of noxious inſects, or like the fowls of prey which came down upon Abraham's ſacrifice, *Gen.* xv. 11. Theſe unprofitable thoughts, at ſuch a time, ſpoil and diſtract our inner man, and render our hearing, praying, and reading of none effect; and as in the days of old, dead ſacrifices were an abomination unto the Lord, ſo theſe vain wandrings have a tendency to render our religious exerciſes equally abominable in his ſight. For his worſhip is a ſpiritual worſhip, *John* iv. 24. And without the heart is truly engaged in the ſame, it avails very little how exact ſoever the external part may be. Oh Reader! conſider theſe things attentively; haſt thou not ſuſtained loſs many a time from theſe very evils which are now pointed out unto thee? Has not thine heart been carried unto the ends of the earth, when thou haſt been engaged in the moſt ſolemn religious performances? Have not theſe things bewildered thy ſoul, and deadened thy affections towards thy God and Saviour? Should not theſe make thee cry out,

Give me to feel an idle thought,
As actual wickedneſs,
And mourn for the minuteſt fault
In exquiſite diſtreſs.

But how ſhall we vanquiſh theſe invaders of our peace and happineſs? 1. Study their pernicious nature,

ture, that as weeds, briers, and thorns do choak the good ſeed, and render it unfruitful, ſo do theſe choak the word of life in your heart; they draw your affections from him who was crucified, and damp theſe bloſſoms of the divine ſpirit. They are a clogg to the whole ſoul, and hinder her from mounting up with wings like an eagle. They are as ſo many weights, which hinder her from running the race ſet before her.

2. Pray for watchfulneſs againſt them, for no longer than we are watching againſt them, will they be kept out. It is not without reaſon that caution to watch, is ſo frequently given us in the oracles of God. Unwatchfulneſs is the very inlet of wandering thoughts: It is like ſo many enemies lurking without the walls of a city, and are ſeeking the firſt opportunity of getting entrance; if the centinel be aſleep, or otherwiſe employed, they will take the advantage of entering in, and will make terrible devaſtations there.

3. Never be unemployed, for idleneſs is an invitation unto them to enter and abide there. Bp. Hall ſays, that "An idle man is the devil's cuſhion, upon which he ſits." And truly ſo it often proves to be. David fell into the fatal crime of adultery at a time when he was unemployed, 2 *Sam.* xi. &c. Lot fell into the grievous ſin of drunkeneſs and inceſt when he was not in employment. I am often grieved in hearing profeſſors ſay, they have no time for reading, or hearing the word, when I ſee how

how much of their precious time is conſumed in unprofitable talk; therefore an idle man can never make any progreſs in religious matters, it is utterly impoſſible. No man is called to be an idler, from the king to the beggar, all have a work appointed them to do, even in the things of this life. Therefore as *Kempis* wiſely directs, "Never be thou wholly unemployed, but read, or write, or pray, or think, or do ſomething for the good of the public." Or as the apoſtle expreſſes himſelf, *Not ſlothful in buſineſs; but fervent in ſpirit.* Rom. xii. 11.

4. Conſider the many bad conſequences of Vain Thoughts, as in the forementioned caſe of David, 2 *Sam.* 11. His thoughts were permitted to follow his wanton eye, and led his deſires thither, then nothing would ſatisfy him but gratifying the ſame. So true is that ſaying, *Every man is tempted, when he is drawn away of his own luſt and inticed. Then when luſt hath conceived it bringeth forth ſin, and ſin when it is finiſhed, bringeth forth death.* Indeed I apprehend the moſt atrocious crimes are ſeldom committed without being conceived firſt in the thoughts, and having place there. I ſhall conclude this head with that judicious reſolution of the pious Bp. Beveridge, "So ſoon as ever any new thought begins to bubble up in my ſoul, I am reſolved to examine it, of what ſtamp it is, whether it ſprings from the pure fountain of living waters, or the polluted ſtream of mine own affections; as alſo which way it tends, or takes its courſe, towards the ocean of happineſs, or the pit of deſtruction." See his *ſecond reſolution.*

Oh

Oh that I could perſuade my reader to take the ſame reſolution, how much peace would accrue unto his own mind, and how many evils would he prevent?

The ſecond general Head is to conſider *our* WORDS.

Now as the fountain may be judged of by the ſtreams, and the tree by its fruits, ſo in a good degree our thoughts may be judged of by our words. As our Lord ſays, *From the abundance of the heart the mouth ſpeaketh*, Luke, vi. 45.

Our divine Lord has graciouſly diſtinguiſhed us from the beaſts of the field in a variety of reſpects, and in particular in the gift of ſpeech: Should not that noble faculty be employed in the moſt noble ſervice? But how far this is from being the caſe, daily experience demonſtrates.——As to the generality of men, they will be under no reſtraint; their impious language is, *With our tongue will we prevail, our lips are our own, who ſhall lord over us?* But then, one expects better things from ſuch as profeſs religion; yet alas, how often have I been grievouſly miſtaken! for although their converſation, ſtrictly ſpeaking, has not been ſcandalouſly prophane, yet have I been exceedingly pain'd to find ſo little ſavour of divine things. The world has frequently been the topick of converſation at very unſeaſonable times. The ſpeaking of the good or the bad qualities of their fellow creatures, the repeating ſome comical thing, or ſtory they have ſeen or heard, are but too often the topicks of converſation. Again, when religion has been

been ſpoken of, it has been done in a light, bantering manner, which ſhews a deal of levity of ſpirit, and is far from becoming the dignity and ſolemnity of ſpiritual ſubjects. All therefore who would glorify Jeſus in their day and generation, would do well to conſider the benefits of ſpiritual converſation; that is, converſation which is grave, ſolid, and edifying, and the many evils which attend the contrary. Certainly vain converſation diſhonours God. We cannot conceive of the holy Angels ſpending their time in any ſuch manner; but that they are ever praiſing the great Three One; nor can we imagine any of the apoſtles of our Lord thus killing the golden moments, or abuſing the precious talents which God hath committed to them. Suppoſe they were talking together, we cannot ſuppoſe them talking about the fairneſs, or the foulneſs of the weather, or the dearneſs, or cheapneſs of the markets, much leſs concerning the bad qualities of their fellow creatures; little puns or jeſts, with a variety of nonſenſe. No, had that been the caſe, they would never have left us ſuch exhortations as theſe. *Let no corrupt communication proceed out of your mouth, but that which is good, to the uſe of edifying, that it may miniſter grace to the hearers*, Eph. iv. 29. *Nor fooliſh talking, nor jeſting, but rather giving of thanks*, Eph. v. 4. *But ſhun prophane, and vain babblings, for they will increaſe unto more ungodlineſs*, 2 Tim. ii. 16. *Wherefore my beloved brethren, be ſwift to hear, ſlow to ſpeak, ſlow to wrath*, Jam. i. 19. *If any man ſpeak, let him ſpeak as the oracles of God*, 1 Pet. iv. 11. *That which we have ſeen and heard declare we unto you, that ye might have fellowſhip with us; and truly our fellowſhip is with the Father*

C

and with the Son, 1 John i. 3. *Teaching and admoniſhing one another in pſalms and hymns and ſpiritual ſongs, ſinging with grace in your hearts unto the Lord*, Col. iii. 16. From theſe few paſſages, we may conſider what manner of converſation theſe holy men were of, and how very different from what it is now, eſpecially among many. Beſides, if we think upon the life of our dear Lord, certainly it muſt often make us aſhamed of ourſelves.

Wherever he came, his doctrine dropped as the rain, and diſtilled as the dews. He was always purſuing the glorious buſineſs for which he was ſent into the world. "I muſt (ſaid he) work the works of him that ſent me while it is day, the night cometh when no man can work." The whole of his conduct did evidence this. Did he ſit down at Jacob's well to reſt his weary limbs? He muſt begin to work the converſion of a poor ſinner. John iv. 10. He did not begin to enquire of her what news might be in the town, how the market went, &c. But by aſking a drink of water from her, took the opportunity of inviting her to receive the water of life. Indeed he always improved every occurrence of life, and every circumſtance in the moſt edifying manner. When at feaſts, he uſed parables taken from the circumſtances of the entertainment itſelf, as in the parable of the great ſupper. Luke xiv. So when in the fields, the parable of the ſower, as in Matt. xiii. 3. 10. Oh! were we truly intent upon the one thing needful, every thing we ſee would turn preacher unto us. As we have our Lord's example for a

pattern in public, ſo we have many ſpecimens of it in private. When he was alone with his diſciples, he lovingly corrected their faults; comforted them in their diſtreſſes; and inſtructed their ignorance in the moſt familiar manner. Oh his tongue was better than choice ſilver, and his lips as a well of life. Grace proceeded from his gracious lips, and wherever he came, he was like the box of rich ſpikenard, when broken, which filled all the houſe with heavenly fragrance.

Now if we are his followers, let it be ſeen by our treading in his ſteps. When we are among worldly people, we ſhould ever be watching an opportunity of ſpeaking ſome good word or other; we cannot tell when it may pleaſe God to make it effectual. I knew a perſon that had heard many very alarming ſermons, and to little purpoſe; but was truly convinced by one ſimply aſking him, "Mr. ——, will you go to heaven with us." But religious people are ſeldom in greater danger of trifling, than when in their friendly converſations together. They are apt to ſuſpect no harm, and then it is that the enemy finds them unprepared. But of all kinds of trifling, religious trifling is the moſt pernicious; and what renders religion very inſipid. The ſpeaking to one another of their failings in a bantering ſtrain, has ſomething in it ſo trifling, ſo diſguſtful, yea, I might add ſo irrational, as well as unſcriptural, that nothing can come up to it. But ſhould not we always mean what we ſay? that is indeed, to ſpeak the truth? Doubtleſs we ſhould.

Here

Here is another error I find even in many ſeeming religious. Among the gay world, it is become faſhionable to imitate the moſt empty nation of the world (I mean the French) almoſt in every thing. Hence it is that we have imported a great deal of cant and diſſimulation, from a croud of unmeaning compliments and lies. But is any thing of this found among Profeſſors of Religion? Too much a great deal. There is a great want of ſincerity, of that blunt honeſty which St. Paul uſed to Peter, when he was to be blamed, Gal. ii. 11.

We ought to be very watchful over all our words, eſpecially as the judge of all the earth has declared that for every idle word we ſpeak, we ſhall be called to an account in the day of judgment. I ſhall conclude this head with the pious Beveridge's words. "I am reſolved, by the grace of God, never to ſpeak much, leſt I often ſpeak too much, and not to ſpeak at all rather than to no purpoſe. I am reſolved, by the grace of God, always to make my tongue and heart go together, ſo as never to ſpeak with the one, what I do not think with the other."

The third Thing to be conſidered *is our* ACTIONS.

And theſe are ſtill more conſpicuous to men than either words or thoughts. Indeed our thoughts are wholly ſecreted from all living except God alone; and as for our words, they are very liable to be miſunderſtood, or we may deceive with them; but this cannot be the caſe with

with our Actions. They are in ſome meaſure the very indexes of our hearts. Theſe are the ſtreams that manifeſt the fountain; the fruits that declare the nature of the tree. It is much to be deſired that men would do as the royal Pſalmiſt did, Pſal. xvi. 8. *Set God continually before them.* The heathen moraliſts adviſe their pupils always to imagine ſome very venerable perſon before them, that they might by this means influence their minds with a reverential awe, and thereby be induced to very laudable actions: But how much better method did David take? not a mere imagination of ſome frail man preſent, but a juſt and aweful ſenſe of that Omnipotent Being who fills heaven and earth with his preſence.

One thing which I have ſeen amiſs in many Profeſſors, is, too great anxiety for the things of this life, and an exceeding remiſſneſs with reſpect to *eternal* things. This certainly ſhews the heart to be much engaged in the former, and very indifferent about the latter. I would not be miſunderſtood here, as if a ſerious perſon was to neglect the affairs of this life; no, he is to provide things honeſt in the ſight of all men; he is to provide for his own, or he has denied the faith, and is worſe than an infidel. But may he not be diligent in buſineſs, and fervent in ſpirit? Ought he not to labour for the meat which endureth to everlaſting life? Are not his immortal concerns more aſſiduouſly to be attended unto? Or ſhall the poor drudges of this life out do us herein? They riſe early, and eat the bread of carefulneſs; croſs ſea and land,

labour

labour and toil for an uncertainty, in which if they ſucceed, they can but hold their acquiſitions for a very little while, and then part with all. But the felicity we profeſs to be ſeeking is of an eternal duration, an inheritance incorruptible and undefiled, which fadeth not away, conſequently ought to be purſued with the greater alacrity.

Another thing I obſerve to be amiſs, is the manner in which numbers ſpend their time. The time which is not ſpent in worldly buſineſs is moſt ſtrangely lounged away in a very unprofitable manner. It is to be feared ſuch perſons are great ſtrangers to the ſecret duties of the cloſet; and if ſo, I am ſure little is the progreſs that can be made in the divine life. Reading and prayer are two means, by which I have been more truly edified than any other: In the former we have time to reflect and conſider what we are about, and if we do not clearly underſtand the matter in hand, we can go over and over it again, or aſk advice upon it, until we may come to the knowledge of it; which can hardly be done in hearing of a ſermon. And as to prayer, here we can have free acceſs to God, and can tell him our wants freely. Here we need not ſtudy what kind of words we ſhall uſe, but what are our wants, and laying aſide the formality of words, we may expreſs our wants in words, or ſighs, or groans, or tears; ſo will the ſpirit make interceſſion for us with groanings which cannot be uttered, Rom. viii. 26. Indeed as to reading, I lament that it is ſo much neglected, particularly, 1. The ſcriptures.

tures. 2. The lives of pious men. I own I have found no human books equal to the lives of good men; and here I cannot help recommending the lives of two, namely, Mr. *Brainard*, and *Philip Henry*.*

Many cry out they have not time to read; but obſerve what I ſaid before; do not ſaunter your ſpare time away in a very unprofitable manner; likewiſe retrench a part of the time which is ſpent in needleſs talk, and employ it in reading.

There ſeems a great defect in many, as touching the conducting of their families. Many complain of their children or ſervants, and they may thank themſelves for it; for little care is taken of their ſouls. They will be good children or ſervants to you when they become true children and ſervants of the living God. But how little care is taken that they may be ſo? Here I cannot but admire the accounts we have of the Puritans, how careful they were in theſe particulars. It is ſaid of one, that when a child or ſervant had committed a fault, he very lovingly, yet ſeriouſly, took them into a room, and laid their faults before them very homely, and ſhewed and made them read the ſcripture which condemned the ſame, which generally made

* *Both theſe are abridged by Mr. Weſley, in a ſmall compaſs, and I think the latter ought to be in the hands of every maſter of a family.*

made a lasting impression on the mind—Reader, go thou and do likewise.

Oh! if this important duty was more closely laid to heart, many would enter into it with greater spirit than they do, and would succeed more effectually therein.——This is one cause of the present degeneracy of life and manners which we daily behold.

Self-denial seems to be another thing that is much wanting among professors in these days. When I read the lives of the primitive Christians, as well as many of the good old Puritans, and compare them with the generality of professors in the present time, I am ready to cry out, "Are all the Christians dead." Self-indulgence is a great friend to carnal, corrupt nature, but a deadly enemy to the grace of God. What numbers are lost in sleep, the most precious moments of their time; I mean the morning, unless their worldly business calls them; and what a pity it is that transitory things should have a greater influence upon even worldly men, than true religion has upon its professors? I remember it is said of Demosthenes, that he was so intent upon his studies in oratory, that if he happened to hear a labouring man at his work before he was at his study, he used to blame himself on that account very much. And,

"Shall Pagan zeal out-flame Christian."

It seems to have been the practice of the truly pious to rise early in the morning. It is said of our

our bleſſed Redeemer, that "He roſe a great while before day, and went into a deſart place to pray." *Mark* i. 35. David it ſeems was an early worſhipper of his God. *Pſal.* v. 3. The pious women were at the ſepulchre while it was yet dark, *Luke* xxiv. 1. It is ſaid of *Ignatius Jurdain*, * (one of the Puritans) that it was his conſtant practice for many years together, even in his old age, to riſe between two and three o'clock in the morning, and that in the coldeſt ſeaſons of the year, and ſpend the time in ſecret meditation and prayer, until ſix o'clock, which was the appointed time for his morning ſacrifice in the family. And if at any time he had overſlept himſelf (as he called it) and did not riſe until four o'clock, he would much bemoan himſelf for the loſs of ſo much precious time, which he might have enjoyed in comfortable communion with God. Dr. Doddridge uſed conſtantly to riſe at five o'clock, even in winter, and Mr. Hervey, tho' of ſo puny a conſtitution, at ſix even in winter, and I need not inform my reader of one now living, though far advanced in years, yet indefatigable in his labours, who riſes every morning winter and ſummer at four o'clock.

There ſeems to me a great deal too much conformity in moſt, to the preſent world. The ſcriptures all along preſerve a very clear diſtinction between the children of this world, and the children

---

* *His life has been lately abridged, and may be had where this is ſold.*

children of God; and they command us to come out from among them, to be ſeparated from them: which implies not only a leaving of their company, but leaving their ways and maxims; their vain cuſtoms and converſation. But very little of this now appears. The ſpirit and temper of the world manifeſtly appears almoſt upon every occaſion; ſo that many ſeem to meet the world more than half way. Now our Lord's kingdom is not of this world; for the temper, and tendency, and genius of this world are as oppoſite each other as light and darkneſs, and can never harmonize or be reconciled together.

And now oh Reader, haſt thou paid any attention to theſe things? Haſt thou examined thine own heart by what thou haſt read, and haſt thou duly conſidered whether thine own ſtate has not been deſcribed? Surely then thy cry will be,

"Is there a thing beneath the ſun,
That ſtrives with thee my heart to ſhare?
Ah! turn it hence and reign alone,
The Lord of every motion there:
Then ſhall my heart from earth be free,
When it has found repoſe in thee."

think ſome of the cauſes of the heart backſliding have been deſcribed, which are too manifeſtly apparent in this our day, as well as the ſickly ſtate of religion in the general. How theſe things may affect the heart I cannot tell; I ſhall therefore leave the matter in the hands of that God, who chuſes the weak things of the world to confound the mighty, who makes his word proſper whereunto he ſends it.

Compariſon

COMPARISON *and* COMPLAINT,

An HYMN.

INfinite Power, eternal LORD,
How ſovereign is thy hand!
All Nature roſe t'obey thy Word,
And moves at thy command.

With ſteady courſe the ſhining ſun,
Keeps his appointed way,
And all the hours obedient run,
The circle of the day.

But ah! how wide my ſpirit flies,
And wanders from her GOD!
My ſoul forgets the heavenly prize,
And treads the downward road.

The raging fire and ſtormy ſea
Perform thy aweful will,
And every beaſt, and every tree,
Thy great deſign fulfil.

While my wild paſſions rage within,
Nor thy commands obey;
But fleſh and ſenſe inclos'd to ſin,
Draw my beſt thoughts away.

Shall

Shall creatures of a meaner frame,
Pay all their dues to thee?
Creatures that never knew thy name,
That ne'er were lov'd like me?

Great GOD create my ſoul anew,
Conform my heart to thine,
Melt down my will, and let it flow,
And take the mould divine.

Seize my whole frame into thy hand,
Here all my Powers I bring,
Manage the wheels by thy command,
And govern every ſpring.

Then ſhall my feet no more depart,
Nor my affections rove,
Devotion ſhall be all my heart,
And all my paſſions Love.

F I N I S.